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IV.—*On the Countries South of Abyssinia.*

By Dr. CHARLES T. BEKE.

*London, 23rd November, 1843.*

OF the highly interesting countries which form the subject of the present paper, the geographical information hitherto laid before the public is most meagre; and the few details that we do possess, being derived from the accounts of *single* individuals, are subject to those defects which the unsupported relations of natives of uncivilised countries always are.

That the present attempt to describe these countries may lay claim to some portion of confidence, it is necessary to explain the circumstances under which the materials were collected from which it has been compiled, and the accompanying map constructed. During my sojourn of upwards of a twelvemonth in Gojam, I more than once visited the large commercial town of Yejúbbi, which is in immediate connexion with the celebrated market of Baso, whither weekly, during eight months of the year, the Gallas from the opposite side of the Abáï resort. Here I had frequent communication with individuals of all tribes, and who had visited all parts of the Galla country and the adjoining states; and from them I obtained a mass of information, which, although sometimes differing in the minor details (a circumstance which was to be expected), is, in all the main points, perfectly consistent, and in various parts mutually corroborative.

Before entering into any geographical details, I will refer to two maps in particular, which were drawn by me under the direction of two individuals of no ordinary qualifications. The one is Goshu Zaudie, Déjazmach (or Duke) of Gojam—a prince whose friendship and protection I enjoyed during my stay in that country. By descent he is a Galla of Amuru, but, like his neighbour, Sahela Selassie of Shoa, a descendant, in the female line, from the imperial family of Abyssinia—a circumstance of which he is not a little proud, since (as I have heard it stated in his own presence) he can thus trace his descent from David, King of Israel, from father to son, with the intervention only of three females. Independently of his Galla extraction, Goshu passed his childhood in the country of A'muru; and since that period has, in his military campaigns to the south of the Abáï, traversed most of the countries specified in his map. Its general correctness, therefore, can hardly be disputed.\*

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\* I only regret this map is not fuller; but I had much difficulty in finding an opportunity of directing his attention to the subject, although he had often *promised* that he would give me the required information. As it was, it was not until just as we were going to part before the rains of last year, that I said he must absolutely spare me five minutes, when I succeeded in getting from him this hurried sketch.

The second map, which is a remarkable document, was obtained from a Mohammedan merchant of Déríta, named 'Omar ibn Neját, who, in carrying on his traffic, had been beyond Kaffa, from whence he returned only two or three years ago. The positions in this map were thus determined:—He turned his back to the *Kiblah* (Mecca), which bears about N.N.E. from Yejúbbi, and placed his finger on the points marking the bearings of the places named; whereon I drew a circle round it, and set down the names mentioned within that circle.

From these two sketches, numerous caravan routes, and various other information collected by me, the accompanying map has been formed, which, whatever may be its errors, is, I believe, the first attempt to arrange the countries to the S. of the Abáï in anything like a consistent form. It will therefore, I hope, be received as a valuable addition to our knowledge of these regions.

The general character of these countries appears to be very similar to that of Shoa and Gojam—extensive undulating plains, with, in some portions, higher mountain masses, traversed by numerous streams, which at first taking their course over the elevated plateau are but insignificant brooks, and then falling abruptly through a wild mountainous country, become rapid torrents, the union of which form rivers of magnitude. The countries of Hither Jimma, Nonno, and Guma in particular, are described as extensive plains producing *barley*, which speaks for an elevation of from 7000 to 8000 feet. Chélea, and the districts to the S. and E., as also Sibü, Gomma, and Kaffa, are said to contain more elevated regions, similar to the Tálba Wáha and Yékandach mountains of Gojam. Wallégga is an extensive plain and (in great part) desert country, stretching far to the W., and extending to the river Báro. Between Wallégga, Guma, Gera, and Kaffa, lies a vast forest, through which the caravans going to the last-named country must pass. The merchants describe it as impervious to the rays of the sun, which is not seen, they say, for four or five days successively. In this forest, and in its immediate vicinity, are the heads of the Gojeb, Gaba, and Dedhésa, the first of which streams is but a small brook where it is crossed on one of the routes from Guma to Kaffa. This forest appears to extend westward and northward through Wallégga, and eastward to Enárea, in which country my first informant, Dilbo, describes the Gibbi known to him as rising in a large forest.

Although most of the Galla countries are without any settled form of government, it is not to be imagined that they are in a state of anarchy. Each tribe has its own chief, ruling districts of greater or less extent, whose authority, it is true, is rather suited for and exercised in times of war than in those of peace, when the traditions of the nation, as preserved by the elders, and public

opinion, have more to do with the government of each tribe than the will of the *abba-dúla* or chief—literally, *warrior*. In Enárea, Guma, and Kaka Jimma, however, regular hereditary governments exist, in which the absolute power is vested in the hands of a sultán or king. The same form of government prevails in the neighbouring countries of Kaffa, Worátta, and Jánjero, where the kingly power is exercised in its fullest extent; and as hereditary monarchy does not appear to be an indigenous institution amongst the Gallas, it is not improbable that this state of things in these southern countries may not have been without influence in producing the like among the southern tribes of the invaders, after they had settled down in the provinces torn by them from the Ethiopian empire.

The districts immediately skirting the Abáí, which are partly in the valley of that river and partly in the plain above, are more or less on a friendly footing with the rulers of the peninsula of Gojam, to whom most of them pay tribute. Amuru, in particular, is principally under the rule of a powerful chieftain named Ado Ibsa, who has also subjected to his power, in great part, the neighbouring districts of Horro, Jidda, Hébantu, and Limmu. Being related to Dejach Goshu, he was some years ago induced to acknowledge his supremacy, receiving from him the title of Fitaurári, with the grant of a portion of Shínasha, on the N. side of the Abáí; but he has lately rebelled; and at the time I visited Shínasha, the disaffected, whom I have in my Journal described as crossing the river to avoid the payment of the duties imposed on them, found a friendly reception in the territories of Ado Ibsa.

Beyond Amuru, to the westward, are Hébantu and Limmu (called Limmu-Sobo, to distinguish it from the Limmu of Enárea), the position of which countries was determined by me on my visit to Shínasha in December, 1842. Beyond these is an extensive desert tract called Hándak, through which flows a large river joining the Abáí. This river, in its position, coincides with the Yabus, and is, therefore, probably the Dedhésa in the lower part of its course. This river was by some named to me as the *Abáí*; and in fact I could learn no other name for it, except that one person stated it bore the same name (Hándak) as the desert country through which it runs. We have here, beyond all doubt, the *Habahia* of M. Jomard's informer, Ware (Ouaré), with his country Limmu adjoining Hébantu,—which must evidently be the case from the allusion to both of them together in one of his war-songs,—and with Sibú and Leka beyond them on the one hand, whilst Wámbera (the position of which I determined on my journey into Agaumider in March, 1842) lies next them towards the N. I may remark that Sibú and Leka are portions of Obo, or Wobo, and that the Gibbí rises in the former district.

The tribes of Gúderu and Hither Jimma, on account of their connexion with the market of Baso, find it to their interest to keep constantly on good terms with their neighbours of Gojam. The friendship of the Miécha (Maḥa or Mecha) tribes of Kuttai and Liban, on the contrary, is very doubtful; and whenever they fancy they can do so with impunity, they make inroads into Gúderu and Jimma, or across the Abáí into Gojam, as was the case when I was in that neighbourhood last year.

The caravans from Baso to Enárea, after passing through Gúderu and Jimma, enter Nonno, which is an extensive and level country, in great part desert, inhabited by hordes of horsemen of warlike character and without regular government, with whom the king of Enárea is generally at war. It is in Nonno that the Káfilahs find the greatest obstacles, being frequently detained several months, as was the case during the last season of 1842-3, when, for four months previously to my departure from Baso (in February, 1843), all communication between the two countries was cut off.

The Enárea of the present day forms apparently but a small portion of the country to which that name was formerly given. By geographers it is generally stated that Enárea is still a Christian state; but this is an error, arising probably from the fact that the Christian inhabitants of the country were for a time able to resist the pagan invaders. But it is nevertheless certain that the Limmu tribe of pagan Gallas long ago made themselves masters of the country, which they still continue to hold in subjection. Hence the names of Limmu and Enárea are used as almost synonymous. They have, however, since turned Mohammedans. Enárea is a *wína-dágga*, i. e. a lower degree of the elevated plateau suited to the growth of the vine. Dilbo compared its temperature to that of Aliu Amba, near Ankober, the elevation of which was determined by Mr. Kirk and myself to be 5271 feet; and numerous merchants assured me that it is a much warmer climate than either Gojam or Shoa, so that its lower elevation is unquestionable. The rains begin there in April, and the rivers are full by June. At the end of July or the beginning of August the *dhúrrah* (ذرة not ذرة) harvest begins, which is not the case in Gojam till September. Enárea is principally celebrated for its extensive woods of coffee, the chief locality of which is the valley of the Gibbi, close beyond Sakka, the great emporium of the kingdom. These woods are described as containing trees, the trunks of which are from 2 to 3 feet in diameter—a size far exceeding anything of the kind elsewhere. They are the property of the king, and are watched by his slaves. The coffee crop begins in the month of December; and the female slaves of the king go from Sakka to get it in,

setting off in the morning and returning loaded in the evening. The price of the article at Sakka is very low : it has been stated to me as varying from 7 lbs. to 15 lbs. per amole (piece of rock-salt). However, I believe it is usually sold by the ass or mule load. A Christian servant of one of the principal Mohammedan merchants of Yaush told me that having received from his master two dollars as wages, he bought with them at Sakka four ass-loads of coffee, together with the beasts which carried them, with which, returning to Baso, he set up as a trader on his own account. But I was informed in another quarter that it is most customary to purchase it from the king by the *mule*-load, the price of which is about one dollar, without limitation as to the quantity of the load, the beast being allowed to take as much as it can possibly move under, provided only it bear its burthen beyond the limits of the market, when it may be at once unladen. Such being the only standard, it will not appear surprising that it should have become customary to train many large and powerful mules for the *market*, in order to let them out on hire ; and it is asserted that one load so purchased makes two ordinary ones. It may be remarked here, that, independently of what comes from Enárea, there is very little coffee produced for the purposes of commerce. In Jimma and Kaffa small quantities only are found, as likewise in the valley of the Gojeb. In Wallégga, in the valley of the Gaba, there is said to be a good deal ; but it does not appear to be made use of.

The approach to Enárea from the N. is at *Kella*—a word of frequent occurrence, which has the same signification as the Amharic *ber* ; viz., a gate or pass,—which is defended by a ditch and fence ; such a fortification being rendered necessary by the predatory character of the inhabitants of the country of Nonno previously mentioned. The king is said, however, to have subjected many of them to his dominion. He has a few Abyssinian (Tigre) gunmen in his service, the Mohammedan merchants having succeeded in conveying to him several matchlocks and pistols. Enárea was till lately at war with the neighbouring countries of Jimma and Guma : with the former to much disadvantage. But peace has now been established between the monarchs of the three kingdoms, which peace has been cemented by their union by marriage, and still more by the adoption of Islamism by the kings of Jimma and Guma. In Enárea this religion has long since usurped the place of heathenism ; this country being the principal place of residence of the Mohammedan merchants of Abyssinia, whose precepts and example have had, and still continue to have, most surprising results in the conversion of the Gallas. The inhabitants of Enárea enjoy the reputation of being the most civilised of all the Gallas ; and manufactures flourish here

in a higher degree than anywhere else in this quarter of Africa. I have seen daggers with well-wrought blades and ivory handles very elegantly inlaid with silver, as well as cloths with ornamented borders, brought from Enárea, such as would in vain be looked for in Abyssinia. But it may be remarked that throughout the Galla country, of which Shoa may be regarded as a part, the state of manufactures is much superior to that of Abyssinia, properly so called. Enárea is of most importance to Europeans as the main source of the trade of Abyssinia; almost all the coffee, and a large proportion of the ivory and slaves brought to Baso market, and thence carried by the Kafilahs (كافل) northward and eastward, being the produce of this country. Baso appears to be the only mercantile outlet that Enárea possesses. From Shoa, merchants are said to go thither occasionally; but there is no regular trade between the two countries.

The king of Enárea is named Ibsa, but he is better known as Abba Bógibo, *i. e.* "the master of Bogibo" (his favourite war-horse), such being the Galla mode of distinguishing their chiefs.\* He is described to me as being somewhere between forty and forty-five years old, and as remarkably fair. His father's name was Bófo, surnamed Abba Gomhol; and his eldest son and heir apparent is Sanna, or Abba Rago. Abba Bógibo's principal residence (he has seven in all) is in the immediate vicinity of the large market town and capital of Enárea, Sakka.

Guma adjoins Enárea to the W., being of less extent and less powerful than that country. It is governed by Abba Rebu. The inhabitants of Guma were more than those of any other country doomed to slavery; as their sovereign, who has the character of extreme severity, is in the habit of selling whole families for offences—sometimes of the most trifling nature—committed even by a single individual. But this custom has diminished very considerably since Abba Rebu's adoption of Islamism, as his example has been followed by the greater part of his subjects, who have thus placed themselves under the Moslem law. The capital of Guma is Gombátta.

Sanna, surnamed Abba Jifár, the king of Kaka Jimma, is the most powerful of the Galla monarchs, and his dominions are very extensive, having been much enlarged by acquisitions lately made at the expense of Enárea, as well as in the south and west.

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\* The Christian princes of Abyssinia have frequently *three* names. For example, the present Dejazmach of Gojam is called *Goshu*, *i. e.* "the buffalo," as his family name, that is to say, the name given him at his birth by his father or mother, by which he is generally known; secondly, *Sáhela Yesus*, "the mercy of Jesus," which is his Christian name; and thirdly, *Abba Kannu*, "the master of Kannu," by which name he is called by his soldiers and in times of war. *Záudie*, "my crown," is his father's name.

His father was Dángila, surnamed Abba Nagál. Abba Jifár has a much better reputation than Abba Bógibo among the merchants, who describe the latter as grasping, while the former is liberal. But the position of Enárea gives it advantages, as regards the commerce with Abyssinia, which Jimma does not possess; added to which Jimma produces very little coffee. From its extensive conquests, Jimma is a great slave-dealing country, the people called Sidámas (of whom I shall speak hereafter) being chiefly brought from thence. Folla, or Polla, a town within the dominions of Abba Jifar, is notorious as being the place where young male slaves are mutilated in order to qualify them for attendants in the harems of the great.

Jánjero is a country of which the imperfect accounts hitherto obtained make one, from their strangeness, only the more desirous to learn something further respecting it. The government appears to be not merely an absolute, but a most capricious despotism. I was told that all the male inhabitants, except the monarch and his children, are mutilated, having the two breasts cut off and one of the testicles extracted, in order that they may be disqualified for reigning. The tanners and (I believe) other inferior castes—for the distinction of castes prevails here, as in Abyssinia—are not included; the strange reason for their exemption being, that as they are not freemen of a high caste, and consequently no one would submit to their rule, there is no fear of their aiming at the government. At Yejubbi, during my last visit, I saw, previously to having been made acquainted with this custom, a couple of Jánjero lads, whom I immediately sought up in order that I might by personal inspection ascertain the truth of what I had been told. One of them had already been bought by an agent of the king of Shoa, and had been dispatched to that country; the other, who was still there, had his breasts unmutilated, he being, they said, a tanner's son; others said he was too young, being only nine or ten years old, and that operation is not performed till the age of twelve or thirteen. But the poor child was a complete eunuch, he having passed through the hands of the barbarians at Folla. The price demanded for this lad was 40 dollars, which sum had been paid for his companion by Sahela Selassie. I was repeatedly assured, however, that the custom already described actually prevails in the country. The two individuals whom I thus saw, as well as many of the others, principally females, from the same country, whom I had seen on previous occasions, were the fairest of all the slaves brought to Baso; and the inhabitants of Janjero are so in general. Still there are some of darker complexion among them, as I have myself had opportunities of observing. The native name of this country is Yángaro, as I have heard from the mouths of several natives;



Janjero being the Galla pronunciation of the word, as Zinjero is the usual Abyssinian appellation. The king's name was given me as *Anno*; but I have reason to believe that this is an appellative, and not the monarch's proper name. The inhabitants of Janjero are pagans, being neither Gallas, Sidamas (Christians), nor Mohammedans: and their language is quite different from those of the surrounding countries.

Janjero is a higher country than Enárea, producing barley; but there are lower portions in which coffee is found. The food of the inhabitants is the *enset*, as in Kaffa; in speaking of which country I shall have occasion to describe more at length the *exclusive* use of this esculent vegetable. They eat, moreover, the flesh of oxen only; *not* that of sheep, goats, fowls, or, in fact, any other animal. Another curious custom of Janjero must be particularised. The people are subject to the tape-worm, like the Abyssinians, but the king alone drinks *hosso* in order to expel it: his subjects make use of a certain grass, as they must not employ the "king's medicine."

Kucha appears to be the same as Kuchash, which is described as a Christian country, entirely surrounded by pagan Gallas. I am informed that the people of Kuchash send priests to be ordained by the Abun or Bishop of Abyssinia in the second year after his arrival at Gondar, that is, as soon as possible after the news of his arrival has reached them. When the priests return home to their country, they are not permitted to touch the ground outside of their houses, but are carried by the people to and from the church. It is a well-known fact that before the invasion of the Gallas the greater part, if not the whole, of their present country was occupied by Christians. Independently of the general tradition to that effect, they still preserve in Gojam arks brought from Gandéberat, &c., when those places were invaded by the Gallas. A Túloma Galla informed me that in his country they are acquainted with three Christian states, which they distinguish as Sidáma Gojam or Sidáma Goshu, Sidáma Sahelu, and Sidáma Bótora; the first meaning Gojam governed by Dejach Goshu, the second Shoa governed by Sahela Selassie (of which name Sahelu is a common contraction), and the third, as I apprehend, Kuchash, which is in the immediate neighbourhood of—perhaps subject to—the Galla country of Botor. My informer was of opinion that Sidáma Bótora means Kaffa, but I think erroneously; since he could scarcely have known even of the existence of the latter country previously to his arrival in Gojam; besides that he himself stated that his countrymen, the Túlomas, are personally acquainted with the people of Sidáma Bótora from coming in contact with them sometimes by the way of Wóreb.

Sidáma is a term which is usually applied to Christians in

general, although at Baso I have heard it not unfrequently given to people who certainly do not profess our religion; and I have heard it explained as meaning the natives of countries beyond the land of the Gallas, who are of a different race and speak a different language; and the slaves from Kaffa, Worátta, Wolámo, &c. appear to be all known in the market as Sidámas, without regard to their religion. Still Janjero is never so named.

Respecting Woláitza—this is the native name, Wolámo being the Galla designation—I have not been able to learn any particulars, except that it is on the way to this country, and not between Jimma and Kaffa, that the Gojeb is crossed in boats. Worátta, which lies farther to the W., towards Kaffa, is a very extensive tract under the rule of a king who is a pagan, as are the greater part of his subjects. But Kíka and the more eastern portion of the dominions of the king of Worátta are for the most part inhabited by Christians. Natives of that country with whom I have spoken say that their countrymen are of all shades of colour, like the Abyssinians; but all those whom I have seen are, as a race, unquestionably of a much darker complexion, partaking too, in a slight degree, of the negro physiognomy. The merchants of Baso do not visit these countries, with which they have no trade, and where, they say, they would be sure to be murdered. The slaves are all either taken in war, or purchased as culprits with their families, such being a common mode of punishment throughout these countries.

Kaffa is the next tract to be mentioned, respecting which country my information is principally derived from 'Omar ibn Neját, the merchant of Derita already mentioned: the main particulars were, however, confirmed by others. It is described as a Christian state, more extensive and powerful than any of the Galla kingdoms before enumerated. The title of the monarch is Tháto, meaning king. The present Tháto is named Gehanécho—another informant called him Biédde—and his capital is Bonga. His rule is quite despotic, and his power and wealth surpass those of any ruler of Abyssinia, not excepting Rás Alí and Sahela Selássie. "He has two chiefs under him," said 'Omar, "styled Chabarásó and Katabarásó, each of whom is equal to Rás Guksa," the present Rás's grandfather. This expression is intended to convey the idea of this monarch's extreme power; since Ras Guksa, the founder of the existing dynasty, is looked up to as without equal in Abyssinia. The Tháto of Kaffa, like Sahela Selassie and Goshu Zaudie, claims to be descended from the imperial family of Ethiopia.

There are only six—another informant said eight—churches in the kingdom, although so extensive. The distance of these churches from each other was compared with that between Dima,

Yaush, Démbecha, &c. in Gojam, or as being yet greater. This seems to show that, like the churches of these latter places, they are a species of abbey or convent, the towns in which they stand belonging to the churches, and being sanctuaries or "cities of refuge," like those of the Israelites. When the Thato dies, his body must be carried "a week's journey" to one of these churches, which is the usual place of sepulture of the monarchs. In Kaffa, as also in all the countries to the S. of the Gallas, including Janjero, it is considered improper to eat *grain* of any sort—in fact 'grain-eater' is a term of reproach—the vegetable food of the people consisting entirely of *enset*, which is cultivated in vast quantities. They have, it is true, wheat, barley, tiéff, beans, and other kinds of grain and pulse; but all of these are used only for making beer, or as food for the cattle. In like manner, as in all the other countries above mentioned, the ox is the only animal used for food; but in Kaffa fowls also are eaten, which in Janjero at least is not the case. The eating of fowls in Kaffa is, however, only allowed to males, as should a female partake of this article of food she is immediately sold as a slave. It is to be remarked that the people of Kaffa deal in slaves, although Christians, which the Christians of Abyssinia do not, with the exception of those of Agaumider in respect of their Shankala captives. In Kaffa to wear leather in any form is improper. The higher and middle classes of the people wear cotton dresses; but the poorer weave the filaments of the *enset* into a coarser article of clothing, which is very durable. The inhabitants of this country are on the whole well off, and many of them are extremely wealthy. The currency consists of pieces of rock-salt brought by the Sennár merchants by the way of Wallegga, and common glass beads, thirty of which are equivalent to a piece of salt. Dollars are not known, except perhaps in the Thato's house. No gold is found in Kaffa, but it is brought thither from the neighbouring country of Siékka. There is coffee, which grows wild in forests, and also *chát* or *kát*\* (tea?) and *koraríma*, a species of coriander (?), which is brought in tolerably large quantities to Baso from this and other places, and exported to India by the way of Massówah. The civet of Abyssinian commerce comes principally from Kaffa, but small quantities of it are produced in Jimma, Enárea, Guma, and Gera. In Kaffa there is no dry season: it rains more or less throughout the whole year, so that there is grass at all seasons, with a constant succession of crops. To use 'Omar's words, "the harvest lasts all the year round." The males are circumcised and the females excised. This appears to be the prevalent custom throughout all the nations of this part of Africa, with the exception of the

\* *Kát*, the favourite intoxicating drug of the Arabs. See Niebuhr's Travels, &c.; De Sacy's Chrestomathia.

Gallas, among whom the males are not circumcised. The Thato has not the exclusive use of the *kosso*, as his royal brother in Janjero, but his subjects may physic themselves after the usual Abyssinian custom. Grain-salt (*A'shabo*) is brought to Kaffa from the Indian Ocean by the way of Gobo, Woráttá, and Doko. My informants were very precise and positive on this point, saying that the sea is very near to Doko, and that it is that of the Banians, with whom and with whose country (Hind) they are acquainted, from having traded with them in the ports of the Red Sea. On my suggesting the possibility of this salt being brought from Lake Assal by the way of Hárrargie (Hurrur), I was assured that such is not the case, the direction of the two roads being quite different.\*

Of the countries beyond Kaffa to the S. and W., 'Omar and an Abyssinian of Galla extraction, named 'Ali ibn Mohammed, are the only persons who could give me any information, and what I did obtain from them is very scanty. Suro is 2 days' journey to the W. of Bonga, and is subject to Kaffa. The country is both highland and valley, but the people are all shankalas, or negroes. The men go naked, and the women wear only a small apron. The king of the country alone is clothed. They are pagans. They take out two of the lower front teeth, and cut a hole in the lower lip, into which they insert a wooden plug. They also pierce the gristle of the ear all round for the insertion of grass. Like the rest of the people to the S. of the Gallas, they only eat the flesh of the ox. Beyond Suro is Siékka, a week's journey from Bonga; but so far my informants had not been. They say that in times of war the Arabs come to Siékka and Suro to fight with the people, and in times of peace to trade. The only articles

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\* In pp. 77-83 of the second volume of the 'Highlands of Æthiopia,' by Major Harris, published shortly after this paper was read, is a description of an important and extensive kingdom said to be beyond Kaffa, and named *Susa*, the religion of which is Christian, its capital being called Bonga, and its monarch Beddoo, who is described by the author as being at war with a neighbouring tribe of negroes called Sooroo. In the description of Kaffa given above, these very particulars related by Major Harris respecting *Susa* are ascribed to *Kaffa*, its capital being Bonga, its king's name (according to one informant) Bieddo, its religion Christian, and its negro neighbours Suro. It seems to follow, therefore, that *Susa* and *Kaffa* are the same: in other words, that *Susa*, as a separate kingdom from *Kaffa*, has no existence. In corroboration of this conclusion, the authority of two other travellers is to be cited, both of whom agree in making Bonga, the capital of Major Harris's *Susa*, to be that of *Kaffa*. The one is the Rev. Mr. Krapf, who in the volume entitled 'Journals of the Rev. Messrs. Isenberg and Krapf,' recently published, p. 258, says, "the capital cities of Caffa are Deutsh and Bonga." The other is M. d'Abbadie, who in the 'Bulletin de la Société de Géographie,' tom. xix. p. 439, says, "Il n'y a pas de montagnes dans Kafa; sa principale ville est Bonga, la plus grande qui existe en Ethiopie." When we come to obtain further information respecting these still unknown regions, it may possibly be found that *Kaffa* and *Susa* are different names for the same country, or that they are separate provinces of one empire. For the present, all that can be done is to assert their general identity.

they bring with them are beads of various sorts, in exchange for which they take only slaves and gold. The country produces ivory, but no coffee. 'Omar says that *many* Arabs come to Siékka and Suro, if the way is good. These Arabs he explains as being Mohammedan merchants from Ginjar, called also Tuháris (*pl.* of Tehrúr), who come by the way of Wallégga. I have on a former occasion mentioned that Ginjar corresponds with the Abu-ramla (رمل *sand*) of the maps.

It is further to be mentioned, but on the authority of 'Omar alone, that beyond Kaffa is a country called Derbáddo, the name of whose king is Galligáfo; next to which is the country of Mocha, whose king is called O'go; and then again a third called Afillo, of which the king is named Gimbi. The inhabitants of all these countries are Christians, and their languages resemble that of Kaffa. Afillo is stated by 'Omar to be beyond the river Baro: from routes furnished to me by several Gallas, in which Afillo is named as a Christian country surrounded by Gallas, its position would, however, appear to be to the east or northward of that river. But the information in this respect is so very vague, that it is not possible to say more than that the general direction of these countries from Kaffa is probably to the W. or N.W.

I have not yet spoken of the languages of Kaffa, Worátta, and Woláitza. As appears from vocabularies which I have collected of these tongues, they are closely connected with each other, and—what is most curious as concerns the past history of these countries—cognate with the Gongga language still spoken in a portion of Damot, on the northern side of the Abáï. Hence it is not unreasonable to conclude that, previously to the irruption of the Gallas, one single language in various dialects prevailed throughout the table-land now occupied by these invaders as far eastward as the limits of the dialects cognate with the Amharic, which—at least at the present day—would appear to commence in Gurágie or thereabouts.

With respect to Doko, both 'Omar and 'Ali entirely confirm Dilbo's account of the natives of the country climbing up trees with their feet first. They explain it thus:—In that country there are very tall slender trees without a single side branch, in the heads of which trees the bees deposit their honey. To reach this treasure the people tie the two ends of a rope round the stem of the tree at a little distance from each other; then encircling the tree with their legs, and preventing themselves from slipping down by resting on the higher end of the rope, they, with their heads and hands downwards, untie the lower end, which being fastened a little further up becomes in its turn the higher one. Thus alternating the ends of the rope, they at length reach the summit of the tree, from whence, having obtained the sought-for

prize, they slip down with the feet foremost. In a memoir on these countries, read by the Rev. I. L. Krapf before the Egyptian Society in Cairo, a translation of which has appeared in the *Monatsberichte* of the Geographical Society of Berlin, Vol. iv., p. 181, it is stated, on information subsequently obtained from Dilbo, that the people of Doko are *pigmies*, and some remarkable particulars are given respecting them. I confess, for my own part, that neither of my informers made any allusion to so curious a fact; and it is to be remarked that in a paper on the Countries to the South of Shoa, by M. d'Abbadie, in the *Bulletin* of the Geographical Society of Paris for last June (vol. xix. p. 439), which I have just seen, it is stated, on the contrary, that the natives of Doko are very large and muscular—"très gros et bien musclés, absolument comme les Sawáhily." M. d'Abbadie adds, that the language of Doko has some resemblance to that of Worátta; consequently, to that of Kaffa likewise.

With respect to the information furnished to me by 'Omar, I am bound to say that I have every reason to give him credit for veracity. He answered all my questions with the greatest readiness, explained cheerfully any apparent discrepancies, and sometimes called on me to say that he had been speaking to 'Ali (who frequently took part in our conversations), and found that he had been mistaken in something he had told me, &c. The people of Déríta are perhaps better informed than those of any other place in Abyssinia, from their being the principal merchants, and being in the habit of visiting all the surrounding countries. "Where is the land," said 'Omar, "that a *Déríta lij* (a child of Deríta) does not reach? We would go beyond Kaffa, if the kings of that and of the adjoining countries would allow us to pass." This latter assertion he repeated on my questioning him as to the possibility of getting across the continent from Kaffa, which he said was quite out of the question, owing to the constant wars. On my asking whether there was no commercial road westward, he said "certainly there is, by the way of Wallegga;" but this he explained as leading towards Sennár, consequently northward in the result. Directly W., he says, there is none. With Doko to the S.E. there is plenty of communication among the natives.

This introduction was necessary before proceeding to the consideration of a curious question to which 'Omar's map gives rise: it is, as to the course of the River Gojeb. From Dilbo's original description of its course I was led to believe that its outlet is in the Indian Ocean, and that, as I expressed myself on first sending the information of its existence to this Society, in 1841, "it would be found to afford another high road into the interior of Africa;" and this direction of its course has been confirmed by several other

persons. But 'Omar distinctly states that the Gojeb and Gibbi, after uniting in Doko with another river from I'fat (*i. e.* Shoa), the name of which he does not know, go round westward and northward and join the Abai, which latter river he represents as making a curve beyond Wallegga after passing Agaumider. This last part of his statement manifestly arises from his ignorance in such matters, and therefore ought not to be allowed to weigh against his positive assertion of facts within his own knowledge. He positively states that he has been through Suro and to the frontiers of Siékka; that beyond this latter country the Gojeb joins a large river known there as the Abá of Sennár; that it is an immense river, a day's journey across. This river of Suro, he says, is called Goje; and although he did not reach it, he was near it. This he repeated on my expressing my impression that he was in error, adding, "I am not mistaken; I have not forgotten. When I do not know a thing, I say I do not. Why should I tell you untruths?"

In collecting geographical information from natives, the point attended with the greatest difficulty is as to the direction and course of rivers, as I have experienced not in a less degree than other investigators. Dilbo, at the same time that he informed me the Gojeb went to the S.E., said that the Gibbi 'ran in an opposite direction. At Baso, previously to my last visit, after my return from Shinasha, the weight of evidence certainly led me to the belief that both these rivers, as well as the Gaba and Baro, run to the N.W., and I went so far as to imagine that they might join the Bahr el Azrek, forming in fact its principal stream. Now, however, that I have obtained further, and, as I conceive, more correct information as to the precise position of the sources of the Gibbi, as well as of the Gojeb, there is no alternative but to make them both run to the S.

The circumstance that the river beyond Limmu, which is assumed to be the Yabus, was by some of my informers called Abái, shows how easily a (no doubt) frequent cause of error may originate. We have here two rivers of the same name. A third will be the Gojeb itself, which where crossed between Kaffa and Jimma I have heard called Abá; and 'Omar gives a fourth when he says that the name of the river beyond Wallegga is Abá! Assuming that 'Omar is not correct as to the fact of the Gojeb running westward past Suro, and that it is an affluent of which he is speaking, we have a second example of two rivers called by nearly the same name, Gojeb and Goje. And a third instance of this is afforded by the Gibbi, which name is given to three streams laid down in 'Omar's map, one in Hither or Tibbi Jimma, the second in Enárea, and the third in Further or Kaka Jimma. The proofs, independently of 'Omar's statement, of the separate existence of these three rivers, are so clear and positive

that I dare not reject them; and I have just seen that M. d'Abbadie likewise states that the Gibbi (or, as he writes the name, Göbe) has three sources, of which two are in Enárea (see 'Bulletin,' vol. xix. p. 439). From all these examples it would appear to result that the names Abáí, Gojeb, and Gibbi, independently of their application to the rivers to which these names are properly applied, are also used to designate some of their principal tributaries. In confirmation of this, I will cite an instance coming within my own personal knowledge. The Chée in Eastern Gojam is divided in its upper course into two separate streams, which both bear the same name, and are only distinguished when necessary by the additions of "Enát" and "Gılğal," i. e. mother and foal (or child).

But to return to the Gojeb. As far as Doko the course of this river southward is sufficiently determined. Below this ought 'Omar's statement to be taken literally? or, supposing his Goje of Suro to be an affluent of the Gojeb, may not his veracity and general knowledge still remain unimpeached, if we consider that as the former river must then have its source in the tract in which the Baro (a tributary of the Bahr el-abyad) also rises, it may, quite in conformity with native phraseology, be said to *join* it? The map of the Bahr el-abyad, in a late number of the 'Bulletin' of the Geographical Society of Paris (vol. xix. p. 176), is, however, certainly in favour of the former conclusion.

It remains for me to mention the Baro and Gaba, two rivers of Wallegga, which, as I have before mentioned, is a name applied, apparently very indefinitely, to an extensive tract of desert country to the westward, abounding in elephants. This country is traversed by the Gaba, which has its head towards the S.E. in the same large forest in which the Gojeb rises, and unites with the Baro towards the N.W. The Baro itself has its sources at a much greater distance to the S., and is described to me by several informers as "a very large river," "much larger than the Abáí." Some people of Gúderu informed me of military and elephant-hunting expeditions undertaken by their tribe as far as the Baro, the distance gone by them being 14, others said 16 and 17, days on horseback.

As far as the Baro various tribes of Gallas are spread over the country, all speaking the same language as that used between Gúderu and Enárea. The valley of the river is said to be inhabited by shánkalias, or negroes; but beyond them to the westward are other tribes of Gallas speaking a different language, or at least a different dialect. Where the original country of the Gallas was, is still a *vexata questio*. It is frequently said that they came from the E. or S., and this I have heard asserted at Baso; but some persons there stated, on the contrary, that the



primitive seat of their forefathers was at Tullo (mount) Wolál, between Sayo and Afillo (the Christian country already mentioned), towards the river Baro. The tradition is universal among them as to their having first come from Bar-gáma, which is understood to mean "beyond the *bahr* or sea." But supposing the Gallas really to have come from the W., the expression Bar-gáma might mean "beyond the Baro."

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V.—*A few Observations on the Ural Mountains, to accompany a New Map of a Southern Portion of that Chain.* By RODERICK IMPEY MURCHISON, Esq., President of the Royal Geographical Society, V.P.R.S., F.G.S., Corr. Mem. Inst. Fr., &c. &c.

THE Ural mountains being less known than other chains to which access is comparatively easy, I venture to call to them the attention of geographers, by briefly alluding to their physical features and mineral wealth, and by the publication of the accompanying map.

When viewed as a whole, the Ural constitutes a long and narrow ridge, which, extending from the Icy Sea on the N. to the parallel of Orenburg on the S., separates Europe from Asia throughout 18° of latitude. The southern half, reaching to 61° N. lat., is alone colonized, and forms the subject of this notice. The northern portion, covered with impenetrable forests and deep morasses, is still left to its wild inhabitants, whether Ostiaks, Voguls, or Samoyedes; its eastern flank having never been explored beyond 65° N. lat. (and that on one occasion only). To that north-eastern tract I will subsequently direct attention, when the labours of its chief explorer, Captain Strajefsky, will be co-ordinated with those undertaken during the last summer on the north-western flank of the chain by my friend and former companion Count Keyserling, who for the first time has truly developed the geography, geology, and natural history of the mouths of the great river Petchora, and has shown the real nature of the ground, including a ridge called the Timan, which trending, for about 500 miles, from the great headlands of the Icy Sea on the W.N.W. towards the Ural on the S.E., constitutes the north-eastern girdle of Europe. From these slightly-known Arctic regions, which will be geologically described in another work,\* let us, in the mean time, turn to the portion of the Ural which is occupied by Russians.

Our illustrious foreign member, Von Humboldt, has taught us † that a considerable portion of the precious metals in use

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\* 'Russia in Europe, and the Ural Mountains' (in the press). By Roderick Impey Murchison, M. E. de Verneuil, and Count A. Von Keyserling.

† 'Fragmens Asiaticques' and 'Asie Centrale.'

